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λειψ, γιορτας & δινηρας βιζιος ποιησε. Ας
αν τε ατα αινηρεας βιος αινηρεας.

EDITOR.—If any of our friends do not understand the above, upon the first reading, we advise them to look it over again carefully; and if they be not thereby edified, let them then consult St. Paul's 1st Epistle to the Corinthians, chap. xiv., in some known tongue, for a satisfactory explanation.

TO CORRESPONDENTS.

The letter of Mr. Power is in type, but our want of space and its great length oblige us to postpone it. We would earnestly request our valued correspondents, both Roman Catholic and Protestant, to limit the length of their communications, which would not only prevent disappointment to themselves, but greatly increase the facility of insertion in a periodical so limited in space as the CATHOLIC LAYMAN. We would suggest that a variety of distinct topics should not be discussed in one letter, if the object be to facilitate discussion and really elicit truth.

All letters to be addressed to the Editor, 9, Upper Sackville-st.

No anonymous letter can be attended to. Whatever is sent for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee for his good faith.

Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber. Any one receiving any number of the journal which has not been paid for or ordered by himself, will not be charged for it and may assume that it has been paid for by a subscriber.

The Catholic Layman.

DUBLIN, NOVEMBER, 1852.

WE beg to inform our readers that it is our intention, at the close of the year, to supply such of them as have preserved the CATHOLIC LAYMAN with a neat title-page and index for the year 1852, free of expense. A few back numbers, to complete sets, may still be had, on application to the publisher; price threepence each.

AMONG the many proofs afforded by the last few years, of the extent to which religious inquiry has seized upon the minds of the present generation, perhaps there is none stronger than the movement that has grown up in Northern Italy for ecclesiastical reformation. Hitherto a certain degree of silence has been observed, with reference to it, we presume because it was thought unadvisable to excite hostility by a premature disclosure of the extent to which that movement had gone. But as the "Univers," the paper which, in France, is the recognised organ of Ultramontanism, has, in a recent article, called the attention of its readers to the subject, there can be no longer any object in withholding from our readers the facts which have come to our knowledge.

Some years ago, we understand, a few clerical students, at an Italian university, devoted themselves, earnestly and diligently, to the study of the Bible. Afterwards, having entered upon their duties as priests of the Roman Catholic Church, they drew their teachings solely from the Holy Scriptures, and passed by, in silence, those pretended traditions which could not be traced to the primitive Church, by which men had corrupted its holy precepts. Their preaching soon won its way to the hearts of their Italian congregations, and filled to overflowing the churches in which their ministry was exercised. Soon other priests in their neighbourhood began to inquire by what charm these young men had succeeded in attracting such large congregations; and finding that the wonderful spell employed was the simple preaching of the Gospel, as taken from the Holy Scriptures, they were induced first to listen, then to study, and at length to pursue the same course themselves. Gradually the circle widened, and a movement, which had commenced

with two or three, now comprised hundreds. Impressed deeply with the difficulties of their position—feeling strongly that all great changes, to be healthy and enduring, should proceed from within rather than from without, these men have worked diligently for some years to spread around them the knowledge of true religion, and in this manner to prepare the minds of their flocks for the rejection of those innovations which the Church of Rome has so largely introduced. Believing that so long as they were permitted to preach the pure Gospel to their people, they might conscientiously retain their position as ministers of the church in which they had been brought up, they have not renounced communion with the Church of Rome, and still indulge the hope that the spread of the knowledge of the truth will lead all to join heartily in that reformation which they are so anxious to effect. It was under these circumstances that they sent over one of their number to London, for the purpose of consultation with members of the Church of England. To that application it appears that the following reply has been made:—

"To the most honourable Priests and Deacons of the Catholic Church of Lombardy and Venice, followers of the most pure doctrine of Holy Writ, and of the ancient Fathers, some priests of the Reformed Anglican Church, greeting in Christ:

"Our soul was filled with unspeakable joy when we learned, both from your letters, which your interpreter and friend, our honourable colleague, the Abbe Cassiano di Col, professor of theology, gave us to read, as also from his own lips, what progress the restoration of the Catholic doctrine had made amongst you. The principal and continual object of all our thoughts is to lead back the minds of men to the Holy Scriptures and to the customs of the most ancient churches. This is why we deem it of the highest importance that there should be elsewhere distinguished personages, whose sentiments coincide with our own on this point, and whose desires and labours should be consecrated to do that which our ancestors believed, willed, and performed three centuries since. We are convinced that it is by Divine inspiration that, without aid from without, without having received our counsel, without any participation on our part, without our even being aware of it, you have spontaneously entered into the same path of salvation as ourselves, professing, like us, veneration for the Scriptures, respect for the Catholic Fathers, and moderation in the work undertaken, to renew the state of the church, discipline, and faith.

"Not to make our letter unnecessarily long, we shall content ourselves with pointing out three principal things which demonstrate how perfectly united we are with you in the same sentiments (*sampsukoto euphronutes*).

"We believe, then, what you confess yourselves—

"1. That the best interpreter, in the explanation of the Holy Scriptures, is the primitive Church, which faithfully extracted the Catholic Church from the canonical books of the Old and New Testament, and which has defined and consecrated, for the perpetual use of the faithful, the rule of faith in the three symbols of the Apostles of Nicea and Athanasia.

"2. Secondly, as regards the performance of Divine worship and the sacred rituals, we believe that the diverse churches, offsprings of the universal Church, ought one and all to study the most ancient liturgies, and, after purging them of all the errors which the lapse of time might have introduced, after abolishing the useless ceremonies, and having re-established all the practices of the primitive worship, appropriate, without delay, those liturgies to the usages of our time, and put them in every country into a vulgar tongue.

"3. Finally, we believe that every rightly constituted church has always preserved three orders of ordained ministers—bishops, priests, and deacons; and that these three orders, descending from the Apostles themselves, in uninterrupted series, have always been, by Divine goodness, transmitted and continued in the midst of the faithful.

"This is why, most reverend sirs, we entertain an ardent desire to behold always maintained between the evangelic truth and the apostolic institutions that concord, that harmony of tendencies, which founded the Anglican Churches and caused them to flourish. May it please the most merciful God to ordain that you may renew the primitive purity in such guise, that love of innovation may not take root in the republic, and that there may not be seen in the Church schismatics, heretics, rationalists, nor atheists. Follow the doctrine, the worship, and the government (*politeia*) of the primitive Church, in such manner as not to give any just grounds of suspicion to the civil magistrates, nor to the people any occasion of creating disorder. Should it ever come to pass that Northern Italy, that land so fruitful

so rich, so illustrious in intellectual works, in works of art, and in works of piety, in which respect it is surpassed by no other country—if it should ever come to pass that, mindful of its ancient glory, and extirpating the two weeds which have grown up in pseudo-Catholic Rome—superstition and infidelity—it should return fully to the Gospel of Christ, oh! then, what joy for the only Church, yours and ours!

"Given at London, at the London College, on the 15th of March, 1852.

"WILLIAM HALE HALE, A.M., Archdeacon and Canon of the Cathedral Church of London.

"JOHN SINCLAIR, A.M., Archdeacon of Middlesex.

"RICHARD WILLIAM JELF, S.T.P., Canon of Christ Church, Oxford, and President of the College of London.

"ALEXANDER MC CAUL, S.T.P., Prebendary of the Metropolitan Church, and Professor of Hebrew at King's College.

"RICHARD BURGESS, B.D., Prebendary of the Metropolitan Church of London, and Curate of Chelsea.

"JOHN DAVID GLENNIE, M.A., Secretary of the Society for Promoting Christian Knowledge."

Upon this letter *The Univers* thus comments—

"It is not long since that the actually reigning Sovereign Pontiff gave serious warnings to Italy respecting the underhand efforts made by heterodoxy to establish itself among us, and thereby to deprive us of the unity of the Catholic, Apostolic, and Roman faith, perhaps the only blessing, but certainly the greatest, which remains to us. The most clear-sighted of our Pontiffs have, on various occasions, repeated those same warnings, and have endeavoured to point out their great importance. Some honest-minded men, however, would only behold in them the effects of a panic; and on their side, the seducers, in their perfidious hypocrisy, made them the objects of their calumnies, and have represented them as dictated by a cunning knavery. Numerous facts, nevertheless, bring with them daily the conviction that those fears are but too well founded, and assuredly the one most worthy of attention is that revealed by the document of which we subjoin the tenor. It will be seen that, among the most distinguished members of one of the most remarkable and edifying clergies of Italy, there are some who have endeavoured to establish relations with an assembly of Anglican dignitaries, and who receive the communications of that society with a view to operate a religious reform in Italy similar to that effected in England three centuries since. Can anything be more clear or peremptory? At the foot of this document, accompanied with their Christian names and titles, are affixed the names of those who thus offer a hand to the Italians to aid them in this pious work. As regards the names of those to whom it is addressed, they are inscribed in a book in which we are not allowed to read. But the names of the apostates, and of those who betray the faith, will resound in a terrible manner at the day of judgment.

"We have the certitude that this document is authentic, and yet we hesitated about making it public. After mature reflection we decided to do so. It is never useless to convince of the reality of danger those who are exposed to be its victims, those who are to be put upon their guard, and especially those whose duty it is to take efficacious steps to obviate it. On the other hand, it must not be thought that such measures are taken without urgent necessity, and it is, therefore, of importance to make known the facts which modify and justify them. And we are of the opinion, that there is nothing better suited to attain that object than the publication of a document which enables us to place our finger, as it were, upon the danger which threatens us, and which is much nearer to us than many too confident persons are willing to believe."

In the above document, and bitter comment of the *Univers* upon it, we have a striking and satisfactory evidence of the extent and importance of this Italian movement; and may we not hope, that if not stayed by the interference of the temporal power, ere long a truly national reformed Italian Church may arise, retaining in its organization, in its ritual, and in its discipline, those distinctive characteristics which suit the warm and impassioned inhabitants of a southern clime; drawing its doctrines and its teaching, pure and unadulterated, from the living fountain of God's Word, and leaving for ever the broken cisterns of man's creation? With such a church we could, indeed, unite in the bonds of brotherhood. And there may then be that real unity among Christian Churches, for attainment of which so many have sighed in vain; not such a forced unity as that of Rome, which, as in the monstrous productions of nature, binds the living to

the dead; but that unity which arises from a common faith and a common object—a unity which finds its strongest bond in the pursuit of the same object, through diversity of means. It is such an union as this that might exist between us and a reformed Italian Church. And if such were established, though unwilling to mix up any mere political speculation with such a subject, we may be excused if we add the hope, that the establishment of a reformed National Church would be but the forerunner of the re-admission of Italy, free and united within itself, into the great brotherhood of independent nations.

We are sure our readers will cordially respond to the sentiments contained in the letter of Mr. Leyne to Sergeant Shee, which we reprint, as an act of justice to the character and feelings of the educated Roman Catholics of Ireland. The case referred to is that of Francesco and Ross Madiai, at Florence, which has excited so much public attention, and appears to have been simply as follows:—

They are husband and wife, and, though of irreproachable character, were arrested on the 17th of August, 1851, on the charge of being Protestants, and, as such, reading the Bible, and endeavouring to induce others to do the same; and the charge was summed up by accusing them of impiety and proselytism. On these charges they were at length brought to trial, on the 4th of June, 1852, (having been detained in prison, unheard, during the whole of the intervening period,) and were found guilty of having read the Scriptures, and of worshipping God in a way not prescribed by the Church of Rome. There was no suspicion or imputation of moral or political criminality attaching to the case. The public prosecutor frankly declared at the trial that there was no such accusation whatever, and that the prosecution was wholly and avowedly for their opposition to the religion of the Established Church of Tuscany. Upon this charge the Madiai were condemned by the Corte Regia of Florence, the husband, to 56 months of imprisonment with hard labour, at Volterra, and the wife, to 45 months' imprisonment, with three years more of police surveillance. And this sentence, on appeal, was affirmed by the Supreme Court of Florence.

Mr. Leyne's spirited letter is as follows:—

"TO SERGEANT SHEE, M.P.

"Upper Backingham-street, Dublin,
October 29. 1852.

"SIR—I ask permission to address you a few words in reference to an occurrence which took place at the Catholic Conference in the Rotundo on yesterday.

"I was present on a ticket furnished to me as a member of the public press, and, therefore, could take no part in the discussion of any topic brought before the conference, else I should have yielded to my desire to remark upon the allusion you made to the case of the Madiai.

"As a Catholic and an Irishman, I was delighted at your bold and vehement denunciation of the barbarous tyranny of the Grand Duke of Tuscany. I was glad that at this moment, and in that Catholic assembly, one Irish representative had the manliness and honesty to express sentiments so just and noble.

"It is, indeed, an abominable and impious doctrine that men are to be imprisoned for religious opinions, and chastised for maintaining any form of doctrine, or for reading any work bearing on religious questions. But the notion that it is a crime for any man to read the Word of God in his private house is a theory so false, foul, and unholy, that one can only wonder how it can gain supporters amongst the followers of any religion who have for three centuries battled against persecution and proscription of the exact nature of the oppression you denounced. The Catholics of Ireland hold no such intolerant faith.

"It surely was not a greater tyranny for the British Government to prohibit the exercise of the Catholic faith in Ireland than for this black despot of the South to forbid his subjects the privilege of reading the Scriptures in their homes for their own private edification. The old penal laws form an exact precedent for the intolerant Cour Royale of Florence.

"It has been argued, I understand, in justification of the conduct of the Duke of Tuscany, that, as a Catholic sovereign, he had a perfect right to prevent the circu-

lation of the particular book for the perusal of which the Madiai have been subjected to penalties. I know not whether this teaching be a heresy, but it is a startling and monstrous dogma—one which would justify, in an extended application, the bloody propagandism of Machiavelli or of Cromwell, and strip consciences of all privilege and vocation. As a Catholic I refuse to swallow it. If a Catholic rob me I hand him over to justice—if he assault me I will defend myself. If a Catholic prince use despotic power and trample upon a people, are we to be told that the church will sanction the tyranny because the aggressor is a Catholic? Sir, it is a libel on Catholic truth and a disgrace to people to have such abominable tenets paraded as the teaching of the church.

"Believe it, Sir, that the genuine opinion of every man in Ireland who loves liberty, political and religious, goes with you upon this question.

"No statement of this case that has been brought before the public disproves the fact you represented.

"And I trust in God that, as long as Ireland is Catholic, we shall ever steadily hate the odious doctrines which justify religious persecution, and that men shall be found honest and courageous enough to condemn the acts of the tyrant, whether Catholic or Protestant, and to express sympathy with his victims.

"I have the honour to be, Sir, your faithful servant,

"M. B. LEYNE."

(From the *Cork Southern Reporter*.)

"Every friend of liberty will read with pleasure the manly, energetic speech of Sergeant Shee. His noble denunciation of the outrageous violation of the principle of civil and religious liberty, in the case of the Madiai, will find an echo in the hearts of all who love freedom and hate oppression. It was absolutely necessary that some person in the Conference should, on the part of the Catholics of Ireland, proclaim to the world their detestation of the tyranny perpetrated at Florence in the name of religion. Sergeant Shee did the thing at the right time and in the right way. Though the editor of the *Tablet* had the baseness to stand up in an assembly met to promote religious equality, and defend the crime of the Tuscan Government, no one can charge the Catholics of Ireland with participating in his odious opinions. He stands alone. We could almost wish to see him in some country where his own principle of toleration could be applied to himself. This man is doing all he can, and very effectually too, to bring the Catholics of Ireland into discredit and disgrace."

Correspondence.

THE SILENCE OF SCRIPTURE RESPECTING THE BLESSED VIRGIN MARY.

SIR—Your correspondent, "One who Loves to hear the Truth," is surprised that you should have published an article showing how little the Bible tells us of the "life of the Blessed Virgin." He admits that a fact so notorious as the silence of Scripture about the Blessed Virgin has engaged the attention of learned Roman Catholics, and that they have accounted for it. Your correspondent's words are remarkable—"The Scriptures, you (Mr. Editor) say, tell us little or nothing about the Blessed Virgin Mary; they are wholly silent about her from the time of our Lord's ascension. Quite true, sir; but learned Roman Catholics have noticed that fact as well as you, and accounted for it," &c., &c. He then quotes several passages from Roman Catholic writers, which entirely bear out his assertion, that the Scriptures really do say little or nothing of the Blessed Virgin Mary. With this conclusion neither you (Mr. Editor) nor I are prepared to combat. But, unfortunately, on this, as on many other questions, amongst Romanists themselves, opinions are divided. I do not recognise among the list furnished by your correspondent any canonized saint or Pope. St. Bonaventure, a canonized saint, who holds a prominent place in the Romish calendar, writes—"Omnis Scriptura loquuntur de ea."—*Serm. 13, in Hex.* This passage I find quoted with the greatest approbation in Saint Liguori's "Glories of Mary"—thus "the whole of the Sacred Scriptures speak in praise of Mary." The words "in praise" are our interpretation; the original passage, as given by Bonaventure, is inserted in a note at foot of the page. Now, the authority of Liguori is undoubted. We know that all his works, and the "Glories of Mary" in particular, underwent twenty years' strict examination by the most competent authorities of the Church of Rome, being the "Sacred Congregation of Rites," of which the Pope is president. They unanimously declared that *not one word of his writings was worthy of censure*. According to Saints Bonaventure and Liguori, the Pope and all the sacred college, "the whole of the Sacred Scriptures speak of her"—plain contradiction to the assertion of the authorities quoted by your correspondent.

The edition of Liguori from which I quote is, or ought to be, of the very greatest authority; it is the only edition which bears the signature of authority; the date is 1852, and purported to be "printed for the Redemptorist Fathers of St. Mary's, Clepham" (p. 6); and CARDINAL Wiseman thus recognises this edition—"We

hereby approve of this translation of the "Glories of Mary," and cordially recommend it to the faithful. Nicholas, Cardinal Wiseman, Archbishop of Westminster, given at Westminster, on the Feast of St. Alphonsus de Liguori, 1852."

I now leave your correspondent to reconcile as he best may these contradictory statements.

I am, sir,

Your most obedient servant,
October 19, 1852. C. H. COLLETTE.

THE IMMACULATE CONCEPTION.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—Allow me to correct a mistake which you have made in your last number, page 109, where you say that "the dogma of the immaculate conception has been at length declared, by the successor of St. Peter, to be an article of faith." This is not the case. You were probably deceived by the facts, that the church observes a festival in honour of the immaculate conception, and that she makes mention of it in her prayers; and, also, that the present Pope has taken into consideration the propriety of affirming the doctrine more solemnly. But, as far as I am aware, he has not yet done so, and the doctrine is but matter of pious belief, and is not yet an article of faith. It is, perhaps, natural that you Protestants should be careless in this matter; but a Catholic knows that it is extremely important to be accurate in observing the time when any doctrine becomes an article of faith; for, previous to that time, it may be debated or denied without mortal sin. We all know, for example, that St. Bernard is now a saint in heaven, although he opposed this very doctrine of the immaculate conception; but any one who shall deny it after it has once been made an article of faith by the successor of St. Peter, would, no doubt, be guilty of damnable sin. I am, Sir, &c.,

A LOVER OF ACCURACY.

We cheerfully insert this letter, as we have always promised to insert any corrections of misstatements which we may inadvertently have made. The sentence for which our correspondent takes us to task was, perhaps, incautiously worded; but if he will turn to p. 23, he will find that we have proved that, even though the doctrine be not yet formally declared an article of faith, the authorities of the Church of Rome have practically made it *de fide* to a large and increasing body in the communion, by sanctioning the festival and office of the immaculate conception.

We have no space here to discuss the question whether the church can make any doctrine *now* an article of faith which was not always so. According to the Roman theory, it would seem as if certain parts of the road to heaven got choked up in the course of ages, and as if the church is obliged occasionally to post "no thoroughfare" on the paths by which saints of old made their way to glory. We believe that it cannot be so necessary to our salvation to believe any doctrines of which the Christians of the first centuries were ignorant, or which they did not know that they were bound to believe. But, as we have said, we cannot discuss this question here.

ALLEGED LOST BOOKS OF SCRIPTURE.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—As a constant reader of the CATHOLIC LAYMAN I think it strange that a Roman Catholic "Inquirer" would make so strange a statement, as to say that there are twenty books of the Holy Scripture lost. He even surpasses the great Roman Catholic luminary, Doctor Cahill, who could tell the people of Liverpool, in June last, of only seventeen lost books (See McCabe's Telegraph, 12th June last). I believe, had the doctor read the last number of the CATHOLIC LAYMAN before he delivered his speech, the number would have been still smaller; but I am still astonished that Dr. Cahill and the "Inquirer," Celbridge, men of no small knowledge, would be so little acquainted with the Douay Bible, &c.; for they say that the following books are lost: *That of Samuel, Nathan, Gad, Ahias, Iddo, Jeremias, and Jehu, &c.* But I would ask them who wrote the book of Samuel, Kings, and Chronicles? I do not know what might be their answer, but I know the answer that the Douay annotators give. See the preface to the 1st Book of Samuel, 1st Book of Kings, and the 1st Book of Chronicles, Douay Bible, which explicitly show that these books were not written at one time, nor by one man, but refer to the above-named prophets as being the writers. It is true, the preface to the 1st Book of Chronicles says, that the present Books of Chronicles are not the ancient Chronicles, or words of the days, &c.; but the writer has to acknowledge, at the end, that they are the same books, only revised and abridged by Ezra. Now, Ezra is the acknowledged arranger of the canon of Scripture (i.e., the Old Testament)—an opinion which the Jews have always maintained, and in which the Christian Church has universally concurred. Dr. Pridoux, Dean of Norwich, gives a full and learned account of the work which Ezra is admitted to have performed. "Ezra," says the doctor, "corrected all the errors which